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The science of Nahw (Grammar) is the study of how words are arranged to form meaningful sentences, and how grammatical structure is determined by the endings of the three parts of speech.

لفظ-Lafdh (Utterance):

The most basic utterance (articulation) which comes out of a human mouth is called Lafdh (لفظ). It is further subdivided into meaningful and meaningless, they are described below in the reverse order.

مُهْمَل-Muhmul(Meaningless):

This utterance lacks established meaning e.g. 500 years ago **PEPSI** had no assigned meaning but now a meaning has been assigned to it.

مَوْضُوع-Maudoooh(Meaningful):

This utterance has established meaning e.g. Kitaab (a book) and it is further sub-divided into مُفْرَد (single) also known as 'كلمة' (word) or a group of words; مُرَكَّب (compound).

مُفْرَد (single) or 'كلمة' (word):

These are single words and further sub-divided into:

- 1) اسم-Isim (Noun): The classical definition of Ism (Noun) is a word which refers to a meaning without being restricted by time e.g. كِتَاب Kitaab (A book)
- 2) فعل-Fayl (Verb): Verb conveys a meaning and it is also linked to time e.g. كَتَبَ Kataba (He wrote)
- 3) حرف-Harf (Particle): It is words which is dependent upon an Ism (Noun) or Fayl (verb) to convey its meaning e.g. ذَهَبَ زَيْدٌ إِلَى السُّوقِ Zaid went **to** the Market.

مُرَكَّب(compound):

These are compound words and further sub-divided into:

- 1) مُفِيد-Mufeed (Beneficial): These are groups of words which express a complete meaning and join together to form a sentence upon which silence is appropriate (meaning without saying anymore the listener understood i.e. he/she didn't have to ask for further clarification) e.g. ذَهَبَ زَيْدٌ Zaid went.
- 2) غَيْرُ مُفِيد-Ghair-Mufeed (Non-Beneficial): These are groups of words which express an incomplete phrase and join together to form an incomplete sentence upon which silence is not appropriate (meaning without saying anymore the listener will not have understood i.e. he/she will have to ask for further clarification).

مُفْرَد (single) or 'كلمة' (word) in English (8 types) vs. Arabic (3 types):

English:

Word in English is of 8 types...

1. **Noun:** Place, person or thing like Zaid
2. **Pronoun:** Refers to a Noun like He
3. **Adjective:** Modifies/Describes a Noun like Tall
4. **Adverb:** Modifies other than a Noun like verbs (came quickly) like adjectives (Very Tall) like modifying another adverb (came very quickly)
5. **Verb:** Part of speech which contains the tense like helped, helps, will help, is helping
6. **Preposition:** In, on, to, from, with
7. **Conjunctions:** And, Or, Nor, But, Not
8. **Article:** The, A (or An)

Arabic:

In Arabic they are subsumed into ONLY 3 types:

اسم -Ism (Noun):

The classical definition of Ism (Noun) is a word which refers to a meaning without being restricted by time e.g. كِتَاب Kitaab (A book) and it is divided into three types:

مصدر Masdar (Launching pad):

The simplest word when stripped but still gives a meaning and it is the source, in other words Masdar is not made from a word but other words are derived from it e.g. نَصَرَ -Nasrun (To help)

مشتق Mushtaq (derived):

Other derivatives which come from Masdar e.g. نَصَرَ -Nasara (He helped)

جامد Jamid (Frozen):

It is not involved in the process i.e. it is not derived from anything nor is anything derived from it e.g. رَجُلٌ -Rajulun (a man)

Fa'yl (Verb):

Verb conveys a meaning and it is also linked to time e.g. كَتَبَ Kataba (He wrote) and it is divided into:

الماضي Madhi (Past Tense):

Describes events and actions which have occurred in the past; see details in Sarf

المضارع Mudare (Present & Future Tense):

Describes events and actions which are occurring or will occur; see details in Sarf.

Check with Hazrat Mufti Saheb (if I am correct in including both Present & Future in the English translation???)

الامر Amr (Command/Imperative):

Describes events and actions which are commands.

النهي Nahi (Negative):

Describes events and actions which are negations.

Check with Hazrat Mufti Saheb if this is correct???

حرف-Harf (Particle):

It is words which is dependent upon an Ism (Noun) or Fayl (verb) to convey its meaning e.g. ذهب زيد إلى السوق Zaid went to the Market.

They are further sub-divided into:

عامل-Aamil (Governing Agents):

A particle that influences the next word and governs it i.e. puts it into one of the four grammatical states e.g. “في” in في البيت

غير عامل-Ghair Aamil (Non-Governing Agents):

A particle that only conveys meaning and does not govern the next word as outlined above e.g. the و that means “and”

The Sentence (جملة/ مركب مفيد):

A sentence is a group of words that conveys to the point of satisfaction either information or desire e.g. الرَّجُلُ طَوِيلٌ (The man is tall), خُذْ الْكِتَابَ (Take the book), رَبِّي ارْزُقْنِي (My lord! Give me sustenance).

A sentence primarily consists of:

مُسْنَدٌ إِلَيْهِ - Musnad Ileh (A Primary Part)

مُسْنَدٌ - Musnad (A descriptive Part)

The two parts (mentioned above) first link up in the minds of the User and then they are uttered as words and the linkage is called إِسْنَادٌ - Isnaad. A sentence is divided into:

جُمْلَةٌ اِسْمِيَّةٌ - Jumla Ismia (Nominal Sentence):

The sentence which begins with an اِسْم - Ism (Noun) e.g. الْوَلَدُ قَائِمٌ (The boy is standing). The two parts are known as مُبْتَدَأٌ and خَبَرٌ (subject and predicate).

As previously stated that this type of sentence starts with اِسْم - Ism (Noun) and it is also called مُبْتَدَأٌ - Mubtada (Subject) which also means beginning so that's an easy way of remembering it; think of it as a synonym for مُسْنَدٌ إِلَيْهِ - Musnad Ileh (the Primary Part)

Second part خَبَرٌ Khabar (Predicate) is called so because it gives Khabar (News, information) about the اِسْم Ism (Noun); so that's an easy way of remembering it; think of it as a synonym for مُسْنَدٌ - Musnad (the descriptive Part)

جُمْلَةٌ فَعْلِيَّةٌ - Jumla Faylia (Verbal Sentence):

The sentence which begins with a فَعْل e.g. ذَهَبَ حَامِدٌ (Hamid went). The two parts are known as فاعل and فعل (verb and subject).

The مُسْنَدٌ إِلَيْهِ, when it appears in the فَعْلِيَّةٌ sentence, it is called فاعل or subject of the verb preceding it. Unlike in English, the verb *ALWAYS* precedes the subject in Arabic. Therefore, in this type of sentence the مُسْنَدٌ إِلَيْهِ i.e. the فاعل will always come after the descriptive part or predicate.

The predicate (مُسْنَدٌ) is known simply as فعل .

Phrases مركب غير مفيد

Any group of words that are linked together but do not form a complete sentence, as discussed in the previous lesson, is termed a phrase.

Phrases in the Arabic language, as in every other language, are many.

Here we will attempt to introduce two such phrases. The (صفة) & (موصوف) phrase and the (مضاف إليه) & (مضاف) phrase.

The (صفة) & (موصوف) Phrase:

This is essentially a phrase made up of two Isms in which the second describes the first. The first Ism is the noun being described and the second is the adjective.

When this meaning is conveyed in English the adjective always precedes the noun e.g. tall boy, intelligent girl.

Unlike English, here the noun will be the first word and the adjective will follow it e.g. الولد الطويل (tall boy) and

البنيت الرشيدة (intelligent girl).

Essential rulings:

Apart from understanding the change in sequence mentioned above (noun first, adjective second), the only rulings pertaining to this phrase is the correspondence between both words in the following four aspects:

- 1) Gender: الولد الطويل (both words masculine) and البنيت الرشيدة (both words feminine).
- 2) Plurality: الرجلان الطويلان (two tall boys) and الرجال المسلمون (Muslim men)
- 3) Definiteness/indefiniteness: ولدٌ طويلٌ (a tall boy). Note the absence of "ال" from *both* words.
- 4) Grammatical state: في البيت المظلم (in the dark house). Note the preposition "في" affecting the endings of *both* words.

The (مضاف إليه) & (مضاف) Phrase:

This is a phrase also made up of two Isms. Here the two Isms (which are both nouns) are linked together in a possessive structure e.g. رسول الله (Allah's Messenger).

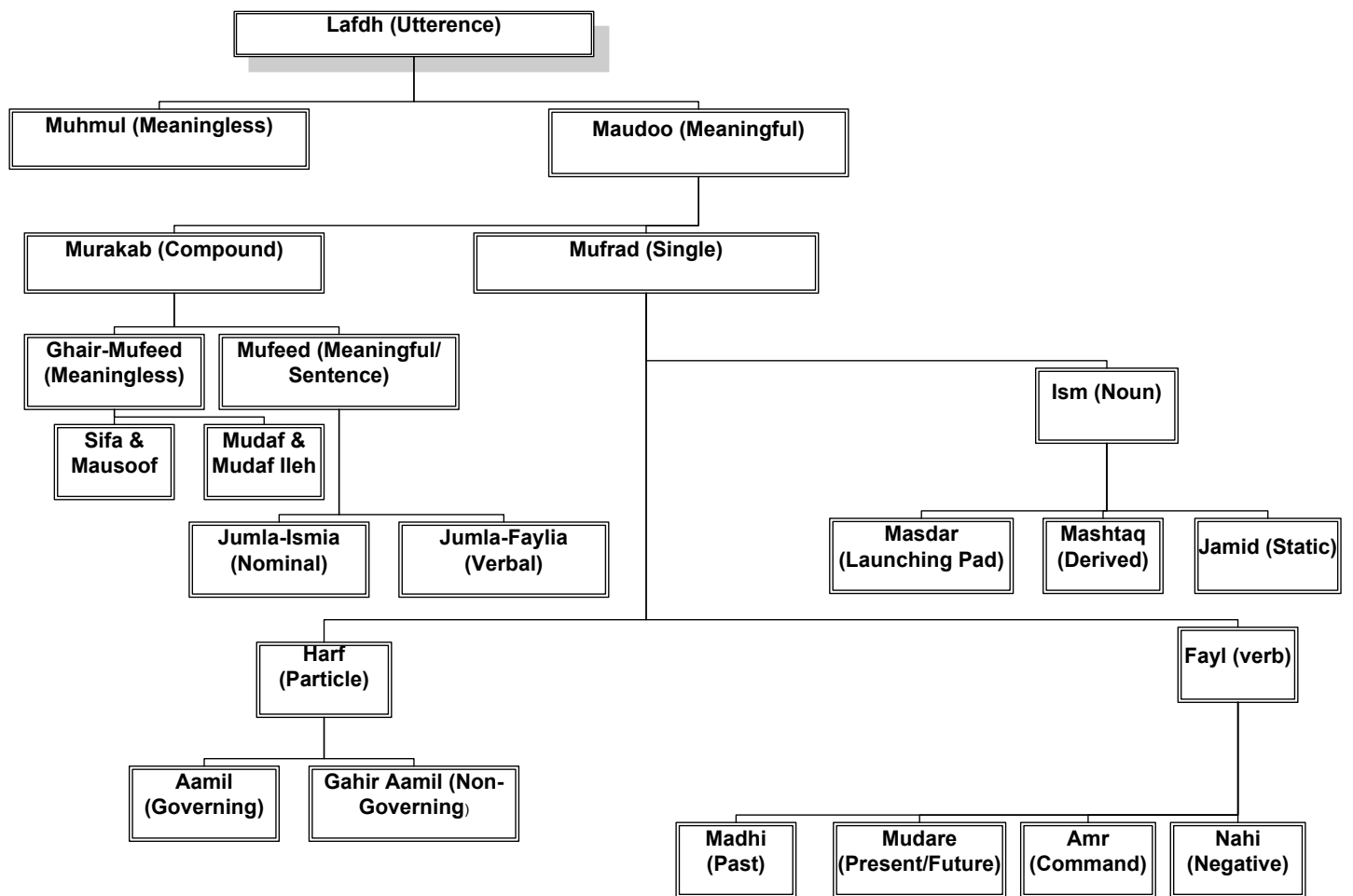
Here too, the sequence in which the two words appear is opposite of what we see in English.

The first word i.e. the grammatically possessed noun is called the (مضاف) , while the second i.e. the word with the apostrophe in English is termed (مضاف إليه)

Essential rulings:

1. The "مضاف" must be empty of both the definite article "ال", as well as the indefinite article **tanween**: the "un" sound at the end of nouns and written in the form of a second "ضمة", "فتحة", or "كسرة" e.g. كتابُ زيدٍ (Zaid's book).
2. The grammatical state of the "مضاف إليه" is fixed on **jarr**
3. The grammatical state of the "مضاف" is subject to the governing agent.

Graphical Representation of Grammatical Structure:



Revision from Lesson One:

In the Arabic language we have 28 letters and they are all consonants. The short vowels are not considered separate letters and therefore are not part of the alphabet. Short vowels are three and they, together with the long vowels correspond to a, e, i, o, and u. In grammar terminology a short vowel is called a 'harakah'. In order to indicate that a consonant is followed by a short vowel in pronunciation, the matching symbol from those given below is placed upon or underneath the letter. Any letter with a 'harakah' on or underneath it is called 'mutaharrik'.

The three 'harakaat' are:

1. dhammah (◌ُ)- corresponds to a short 'o' or 'u' in English. The letter with this is said to be 'mudhmum'
2. fathah (◌َ)- corresponds to a short 'a' in English. The adjective is 'maftuh'
3. kasrah (◌ِ)- corresponds to a short 'e' or 'i' in English. The adjective is 'maksur'.

Absence of vowel is called 'sukoon' (◌ْ). If a letter is 'sakin' i.e. has a 'sukoon' on it, this would mean it is the final consonant in a syllable. By definition a syllable is the sound produced by coupling at least one consonant and a vowel. Consonants alone can not be pronounced. For instance, try pronouncing the letter 'b' without adding a vowel to it! The moment a sound comes out, one realizes it's either 'ba', 'be' or the like which has been pronounced, not just the letter 'b' by itself. The reality is all consonants need to be coupled with vowels in order to become syllables and thus pronounceable. This is the nature of human utterance. So this is the bare minimum requirement; that you have at least one consonant and a vowel. However often syllables may comprise of two consonants with a vowel between them, such as in 'fun'. When this happens, in Arabic grammar terminology, the second consonant i.e. the one upon which the sound of the syllable stops is said to have a 'sukoon' on it. For instance in the word 'fun' we would say the 'n' there is 'sakin'.

In English when a consonant is doubled in the same word, meaning the first syllable ends in the same letter that the second syllable starts with e.g. funny (fun-ny), both consonants are written separately. In Arabic when this happens the letter is only written once and the symbol (◌ْ) is placed upon it to indicate duplication in pronunciation. This pronouncing the letter twice; first with a 'sukoon', then with a 'harakah' is called 'tashdeed' or 'shaddah' and the letter is said to be 'mushaddad' e.g. the 'baa' in tabbat is mushaddad. *Shaddah is a combination of Vowel and Sukoon.*

Unlike the short vowels of the language, long vowels are actually considered letters. They are referred to as weak letters or ‘huroof al’illah’. They are also three in number and are essentially merely stretches in the ‘dhammah’ (wow), ‘fathah’ (alif), and ‘kasrah’ (yaa).

Moving Forward in the Lesson:

Declension (الاعراب)

In Arabic a word may have any of these signs as its end-case which will change according to its grammatical function or position of the sentence, from one end-case to another and this change is called declension (الاعراب). The word which undergoes such a change is called declinable word (المعرب).

In-Declension (البناء)

Some Arabic words maintain one vowel on or below their last letter which will not change, such words are the opposite are called indeclinable (المُبْنَى); the inability to change vowels at the ending of a word is called indeclinability (البناء).

Four grammatical states of Kalima:

Majority of the nouns in the Arabic language are declinable word (المعرب) and they are divided into four sub-cases:

- 1) Nominative (المَرْفُوع): This is a word which has a dhammah (..) as its end case and this nominative end-case ending (الرَّفْعُ) applies to nouns and present tense verb e.g. :

يَذْهَبُ زَيْدٌ إِلَى سَوْقٍ Zaid is going to the Market

- 2) Accusative (الْمَنْصُوب): This is a word which has a fathah (...) as its end case and this accusative end-case ending (النَّصْبُ) applies to nouns and the verb e.g. :

لَنْ يَذْهَبَ زَيْدٌ إِلَى الْهِنْدِ Zaid will never go to India

رَأَيْتُ زَيْدًا I saw Zaid

- 3) Genitive (الْمَجْرُور): This is a word which has a kasrah (...) as its end case and this genitive end-case ending (النَّصْبُ) applies to nouns only e.g.:

الْكِتَابُ عَلَى الْمَكْتَبِ The book is on the desk

- 4) Jussive (الْمُجْزُوم): This is a word which has a Sukoon (...) as its end case and this jussive end-case ending (النَّصْبُ) applies to Mudare verbs only e.g. and not to Ism:

لَا تَذْهَبْ

لَمْ يَذْهَبْ

11 of 22 Possible usage of Ism in Arabic:

There are 22 possible ways of using an Ism in Arabic and since we have already said that Jussive (المَجْرُوم) applies to Mudare verb only and these 22 possible ways are the other three states i.e. Nominative (المَرْفُوع), Accusative (الْمَنْصُوب) & Genitive (المَجْرُور).

There can be more ways because in Arabic an Ism (Noun) can also be a pronoun, adverb, adjective etc.

The grammarians have stated that a lot of these are easily distinguishable and can be divided as following:

- 1) Nominative (المَرْفُوع): Accounts for 8 of the 22 usages i.e. Subject + 7 others
- 2) Accusative (الْمَنْصُوب): Accounts for 12 of the 22 usages i.e. Object + 11 Others
- 3) Genitive (المَجْرُور): Accounts for 2 of the 22 usages i.e. Possessive + one more

The above covers 30% of the Arabic Grammar

An example with two Isms and a Verb:

ضَرَبَ زَيْدٌ عَمْرًا - Zaid Hit Amar

2 out of 22 Usages Genitive (المَجْرُور) Positioning:

- 1) The second part of a possessive statement Mudaf-Ileh (مضاف إليه) is always fixed on Jarr e.g. Kitabu Zaidin....Kitabu can change to Kitaba, Kitabu but it will always be Zaidin

In the above example Kitabu is Mudaf and Zaidin is Mudaf-Ileh (مضاف إليه)

In other words Mudaf-Ileh (مضاف إليه) is the first position of Jarr

- 2) In genitive case i.e. Fil-Baiti (فِي الْبَيْتِ) the Bait is always genitive and the Ism is called المَجْرُور i.e. the Ism comes after a preposition

So the two are respectively called:

- a) Mudaf-Ileh (مضاف إليه)
- b) Al-Majroor (المَجْرُور)

Recall: Parts of Julma Ismia

- 1) As previously stated that this type of sentence starts with إسم -Ism(Noun) and it is also called مُبْتَدَأ – Muibtada (Subject) which also means beginning so that's an easy way of remembering it; think of it as a synonym for مُسْنَد إليه -Musnad Ileh(the Primary Part)

- 2) Second part خَبَر Khabar (Predicate) is called so because it gives Khabar (News, information) about the إسم Ism (Noun); so that's an easy way of remembering it; think of it as a synonym for مُسْنَد Musnad (the descriptive Part)

Recall: Parts of Julma Faylia

The sentence which begins with a فعل e.g. ذَهَبَ حامِدٌ (Hamid went). The two parts are known as فاعل and فعل (verb and subject).

The مُسْنَد إِلَيْهِ, when it appears in the فاعل sentence, it is called فاعل or subject of the verb preceding it. Unlike in English, the verb *ALWAYS* precedes the subject in Arabic. Therefore, in this type of sentence the مُسْنَد إِلَيْهِ i.e. the فاعل will always come after the descriptive part or predicate.

The predicate (مُسْنَد) is known simply as فعل .

HOWEVER if the verb requires an object it is called Mafool Bihi e.g. Zaid ate an **apple**

MOREOVER if the sentence is converted into passive tense it becomes “An apple was eaten” notice that:

- a) Subject (Zaid) is no longer required
- b) Object (Mafool Bihi) in the previous example has now become Deputy-Subject (Naib-Fail) or you can also say that it is the **subject of a passive verb**.

3rd of 22 Usage as Accusative (الْمَنْصُوب) Positioning:

مفعول به – Mafool Bihi (Object) (Apple in the example above)

4th, 5th, 6th & 7th positions of 22 Usage as Nominative (الْمَرْفُوع):

فاعل : The subject (i.e. ذَهَبَ حامِدٌ Hamid in Hamid went)

نائب فاعل : if the sentence is converted into passive tense it becomes “An apple was eaten” notice that:

- a) Subject (Zaid) is no longer required
- b) Object (Mafool Bihi) in the previous example has now become Deputy-Subject (Naib-Fail) or you can also say that it is the **subject of a passive verb**.

مبتدأ : As previously stated that this type of sentence starts with إسم -Ism(Noun) and it is also called مُبْتَدَأ – Muftada (Subject) which also means beginning so that's an easy way of remembering it; think of it as a synonym for مُسْنَد إِلَيْهِ Musnad Ileh(the Primary Part)

خبر : Second part خَبَر Khabar (Predicate) is called so because it gives Khabar (News, information) about the إسم Ism (Noun); so that's an easy way of remembering it; think of it as a synonym for مُسْنَد Musnad (the descriptive Part)

إنَّ-Inna and its Sisters:

Inna means indeed and there are others words in the category which create emphasis e.g. This is a new book and if you put Inna in the front it will say Indeed, this is a new book (creates emphasis) .

In addition to creating emphasis it will also change the ending of the two words because what was previously مُبْتَدَأ – Muftada (Subject) is no longer so and Inns is now in the front and we now call مُبْتَدَأ – Muftada (Subject) Ism of Inna; in other words the **subject of an Inna sentence**.

Similarly خَبَر Khabar (Predicate) is now called **Khabar of an Inna sentence**

كَانَ-Kaana and its Sisters:

This is different to using Kaana in front of a verb!

Kaana sort of tells us that about something old and there are others words in the category which create past e.g. This is a new book and if you put Kaana in the front it will say eh book was old.

In addition to creating a past it will also change the ending of the two words because what was previously مُبْتَدَأ – Muftada (Subject) is no longer so and Inns is now in the front and we now call مُبْتَدَأ – Muftada (Subject) Ism of Kaana; in other words the **subject of an Kaana sentence**.

Similarly خَبَر Khabar (Predicate) is now called **Khabar of an Kaana sentence**

8th and 9th positions of 22 Usages as Nominative (المَرْفُوع):

إِسْمُ كَانَ – Ism of Kaana

خَبَرُ إِنَّ – Khabar of Inna

كَانَ الْكِتَابُ جَدِيداً

Notice that the Ism of Kaana (Kitabu) has gone into Rafa category and the Khabar of Kaana (Jadeedan) has gone into Nasb category.

10th & 11th positions of 22 Usages as Accusative (الْمَنْصُوب):

إِسْمُ إِنَّ – Ism of Inna

خَبَرُ كَانَ - Khabar of Kaana

إِنَّ الْكِتَابَ جَدِيدٌ

Notice that the Ism of Inna (Kitaba) has gone into Nasab category and the Khabar of Inna (Jadeedun) has gone into Rafa category.

Next will be adverbs which will all fall into Nasb category i.e. have a Fatha at the end e.g. قَبْلَ